9

A BRIEFE CATECHISME, NECESSARY TO BE VSED OF ALL thoſe which are ignorant in *the Principles of Chriſtian* Religion.

In Queſtions and Anſwers deuided *according to the ſeuerall* Sundaies in the yeare: 52

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BIBLIOTHECA·BODLEIANA

A briefe Catechiſme, neceſſarie to be vſed of all thoſe *which are ignorant in the* Principles of Christian *Religion.*

Queſtion.

WHat is thine onely comfort both in life & death? *Sunday. 1.*

Anſwer. That both in ſoule & bodie, a whether I liue or dy, b I am not mine owne, but Jeſus Chriſts my moſt faithfull Lord and Sauior, c who by his precious bloud moſt fully ſatisfying for all my ſinnes, d hath deliuered me from all the power of the diuell, e and ſo doth preſerue me, f that without the will of my heauenly Father, not ſo much truly as an haire can fall from my head: yea verily, that euē all things muſt nēds ſerue vnto my ſaluation. g

a 1. Cor. 6. 19. 20.
b 1. Theſ. 5. 10. Rom. 14. 8.
c 1. Cor. 3. 16. 23
d 1. Pet. 1. 18. 19
1. Ioh. 1. 7. & 2. 2.
e 1. Ioh. 3. 8. Heb. 2. 14.
f Ioh. 6. 39.
g Mat. 10. 30. Luk. 21. 18.

h. Rom. 8. 28. h Wherefore by his Spirit also hée
i 2. Cor. 1. 22. maketh me sure of life eternall i, and
2. Cor. 5. 5. causeth me to be prompt and readie
Ephes. 1. 14. hereafter to liue vnto him k.
Rom. 8. 16.
k Rom. 8. 14. Quest. How many things must thou
of necessitie know, that enioying this
comfort, thou maist both liue and dye
happily?

1 1. Cor. 6. 11. Answ. Three things l: first, what is
Tit. 2. 3. 4. 5. 6. the greatnesse of my sinne and misé-
7. 8. rie m. Secondly, by what meanes I
m Ioh. 9. 41. may be deliuered from all sinne and
Rom. 3. 10. miserie n. Thirdly, what thankes I
n Ioh. 17. 3. do owe vnto God for the same deli-
o Ephes. 5. 10. uerance o.
1. Pet. 2. 9. 10.
11. 12.
Rom. 6. 11. 12.
13. Mat 5. 16.
2. Tim. 2. 15.

The first part.

Of mans miserie.

Sunday. 2. Q. HOw knowest thou thine own
miserie?

a Rom. 3. 23. Answ. By the law of God, right-
ly vnderstood a.

Quest. What doth the law of God
require of vs?

Answ. That doth Christ teach vs
briefly, Matth. 22. v. 37. Thou shalt
loue

loue the Lord thy God with all thy heart, with all thy soule, with all thy thought b, and with all thy strength. This is the first and greatest commandement, and the second is like vnto it: Thou shalt loue thy neighbour as thy self. On these two Commaundements, hangeth the whole law and the Prophets.

b Luk. 10. 27.

Q. Art thou able perfectly to keep all these things?

c Rom. 3. 10. to 24. 1. Ioh. 1. 8. 10.

Answ. No: c for by nature I am wholly inclined to the hatred of God, and of my neighbour d.

d Rom. 8. 7. Ephes. 2. 3. Tit. 3. 3. Rom. 1. 30

Sunday. 3.

Q. DId God then create and make man so wicked and peruerse?

Answ. No a: he verily made him good, and according to his owne image b: that is, endued with true righteousnesse and holinesse, that he might rightly know God his Creatour, from his heart loue him, and liue with him for euer blessed, and that to serue and praise him c.

a Gen. 1 31.

b Gen. 1. 26. 27.

c 2. Cor 3. 8. Colos. 3. 10. Ephes. 4. 24.

Quest. From whence then commeth this wickednesse of mans nature?

Answ. From the fall and disobedience of our first parents Adam and Eue d. Hereby our nature is so corrupted, that we are all conceiued and borne in sinne e.

d Gen. 3. Rom. 5.12. 18. 19.

e Psal. 51.5. Gen. 5.3.

Q. But are we so greatly corrupted, that we are altogether vnmeete to do any thing well, and prone to al vice?

Answ. Yea truly f: except we be by the holy Ghost regenerated g.

f Ioh. 3.6. Gen. 6. 5. Iob. 14.4. Iob. 15.14. 16. 35. Isa. 53.6.

g Ioh. 3.5.

Sunday. 4.

Q. DOth not God then do iniurie vnto man, in requiring of him in his law, things which he is not able to performe?

Answ. No: a for God made man such a one, as that he was able to performe them b. But man, the diuell mouing him, did by his own disobedience, depriue both himself and also all his posteritie of those gifts of God c.

a Matth. 18.23. to the end.

b Eccles. 7.31. Gen. 1.31. Gen. 1.26.27. Colos. 3.10. Eph. 4.24

c Gen. 3.1.2.3.4 Rom. 5.12.

Q. Doth God let this disobedience & falling away of man go vnpunished?

An. No verily: he is in most feareful sort angry d both for the original sin that is in vs, & also for those sins,

d Rom. 2. 5. Ephes. 2.3 Rom 5.12.14. Heb. 9.27.

euen

euen the least of them, which we our selues, though but once in all our liues, & that in the smallest thought that may be, do commit: and of his most iust iudgement doth punish the same, both with temporall and eternall punishments: euē as he himselfe pronounceth: Cursed is euery one which continueth not in all things, which are written in the booke of the law to do them e.

e Deut. 27. 26. Gal. 3. 10.

Q. But is not God then mercifull?

A. He is indéed mercifull, f but yet so, that he is also iust g. Wherfore his iustice requireth that, ỹ which hath bene committed against the highest Maiestie of God, should be punished with the highest, that is, with euerlasting & vnspeakeable punishments and torments, both of soule & bodie.

f Exod. 34. 6.
g. Exod. 20. 5. Psal. 5. 5. Deut. 29. 18. 19. 20. 21 2. Cor. 6. 14. 15.

The second part.

Of mans deliuerance.

Q. SEeing then by Gods iust iudgemēt we are subiect to such both temporall and eternall punishments,

Sunday. 5.

is there any way or meanes left, whereby we may be deliuered from these punishments, and reconciled vnto God?

An. God will haue his iustice satisfied a. Wherefore of necessitie, either by our selues or by some other, we must satisfie the same b.

a Exod. 20. 7. Exod. 23. 7.
b Rom. 8, 3. 4.

Q. Cã we by our selues satisfy the same?

Ans. No, not any whit at all, but rather euery day increase the debt c.

c Iob. 9. 2. 3. Iob. 15. 15. 16. Mat. 8. 12.

Quest. Is any creature either in heauen or earth being only a creature, able to satisfie for vs?

Ans. None at all: for first, God will not punish in any other creature the sinne that man hath committed d. Next, that which is only a creature, is not able to beare the wrath of God against sinne, and to deliuer others from it e.

d Heb. 2. 14. 16
e Psal. 130. 3.

Q. What manner of Mediator and Redeemer then is to be sought out?

Ans. Such a one verily as is very man f, and perfectly iust g, and yet notwithstanding of greater power then all creatures, that is, which is also true and very God h.

f 1. Cor. 15. 21. Ier. 23. 5. 6.
g Isa. 53. 11. 2. Cor. 5. 21
h Heb. 7. 16. Isa. 7. 14. Rom. 8. 3. Ier. 33. 16.

Q.

Q. WHy is it neceſſary that he ſhould be very man, and alſo perfectly iuſt? *Sunday 6.*

Anſw. Becauſe the iuſtice of God requireth that the ſame nature of man which hath ſinned, ſhould it ſelfe pay for the ſinne a: and that he who is himſelfe a ſinner ſhould not pay for others b. a Rom.5.12.15. b.1.Pet.3.18.

Queſt. Why muſt he be withall alſo very God?

Anſw. That by the power of his Godhead he might be able in his fleſh, or manhood to beare the burthen of Gods wrath c, and to recouer for vs and reſtore vnto vs righteouſneſſe and life, which we through ſinne had loſt d. c Iſai.53.8.Act. 2.24. 1.Pet.3.18. d 1.Ioh.1.2.

Queſt. Who is that Mediator, which is both very God, very man, and perfectly iuſt withall? 1.Ioh.4.9.10. Act.20.28. Act.3.16.

Anſw. Our Lord Ieſus Chriſt e, who is of God made vnto vs wiſedome, righteouſneſſe, ſanctification, and redemption f. e Math.1.23. 1.Tim.3.16. Luke.2.11. f 1.Cor.1.30.

Queſt. How knoweſt thou this?

Anſw. By the Goſpell, which

God first opened in Paradise, and afterwards spread abroad by the Patriarkes and Prophets g, and shadowed out by the Sacrifices, and other ceremonies of the Law, h and hath last of all fulfilled by his only begotten sonne i.

g Gen.3.15. Gen.22.18. Gen.49.10. Rom.1.2. Ac.3.22.23.14. Act.10.43.
h Heb.10.7.
i Rom.10.4. Gal.4.4.

Sunday 7.

Q. IS saluation then by Christ restored vnto all them which perished in Adam?

Answ. Not to all: but to them only, who by a true faith are grafted into him, and do imbrace his benefits a.

a Ioh.1.12. Ioh.3.36. Isa.1.53.11. Psal.2.12. Rom.11.20. Heb.4.2. Heb.11.39.

Quest. What is faith?

Answ. It is not onely a knowledge, whereby I do firmely consent vnto all things which God in his word hath reuealed b, but also an assured trust c, by the holy Ghost d, through the Gospel e kindled in my heart, whereby I do quietly rest in God: assuredly determining, that not onely vnto others, but euen to me also, remission of sinnes, eternall righteousnesse and life is giuen f, and

b Heb.11.1.3. Iames 2.19. Gal.2.20.
c Ro.4.16.21. Iames 1.6. Rom.5.1.
d Math.16.17. Ioh.3.5. Gal.5.22. Phil.1.19.
e Rom.1.16. Rom.10.17.
f Heb.10.38. Habacuc 2.4. Math.9.2. Ephes.2.7.8.9.

and that freely of Gods mercy for the merits of Chriſt only g.

g Rom.3.24.25 Gal.2.16.

Queſt. What are thoſe things which a Chriſtian man muſt of neceſſity beleeue?

Anſw. All things which are promiſed vnto vs in the Goſpell, h the ſumme whereof is briefly contained in the Apoſtles Creed, which is the catholike and vndoubted faith of all Chriſtians.

h Ioh. 20.31. Math.28.20.

Queſt. Rehearſe the ſame?

Anſwer.

I Beleeue in God the Father almighty, maker of heauen and earth. And in Ieſus Chriſt his onely ſon our Lord, which was conceiued by the holy Ghoſt, borne of the virgin Mary. He ſuffered vnder Pontius Pilat, was crucified, dead, and buried. He deſcended into hell, & the third day he roſe againe from death. He aſcended into heauen, and ſitteth on the right hand of God the father almighty. From thence ſhall he come to iudge both the quicke and the dead. I beleeue in the holy Ghoſt. The holy catholike Church. The com-

munion of Saints. The forgiueneſſe of ſins. The reſurrection of the body, and the life euerlaſting.

Sunday 8. Q. INto how many parts is this Creed deuided?

Anſw. **Into three parts. The firſt concerneth the eternall father and our creation. The ſecond concerneth the ſonne and our redemption. The third concerneth the holy Ghoſt and our ſanctification.**

Queſt. Seeing the eſſence of God is but one only [a], why nameſt thou theſe three: the father, the ſonne and the holy Ghoſt?

[a] Deut. 6. 4. Eph. 5. 6.

Anſw. **Becauſe God in his word hath ſo opened himſelfe [b], as that theſe three diſtinct perſons be that ſame one true and eternall God.**

[b] Iſai. 61. 1. H G Luke. 4. 18. Pſal 110. 1. H G Math. 3. 16. 17. = Math 28. 19. = 1. Ioh. 5. 7.

Sunday 9. Q. VVHat beleeueſt thou when thou ſayeſt, I beleeue in God the father almighty maker of heauen and earth?

Anſw. **I beleeue that the eternal father of our Lord Ieſus Chriſt, who**

who of nothing hath created heauen and earth and all things therein a: who also by his eternall counsell and prouidence doth vphold and gouerne the same b: is for Christs sake my God and my father c: In him therefore I so trust and rest my selfe, as that I doubt not but he will prouide for me all things necessary, both for my soule and body d, and moreouer that he will turne all the euils which in this miserable life he layeth vpon me, vnto my saluation c: seeing that both he is able to do it, as an almighty God f, and also willing to do it, as a most bountifull father g.

a Gen.1. Psal.33.6.
b Psal.104. Psal.115.3. Math.10.29. Heb.1.3. Rom.11.36
c Ioh.1.12. Rom.8.15. Gal.4.5.6.7. Ephes.1.5.
d Psal.55 22. Math.6.25.26. Luke 12.12.
e Rom.8.28.
f Rom.10.12.
g Math.6.26. Math.7.9.10.11.

Q. WHat is the prouidence of God? *Sunday* 10.

Aunswer. The Almightie power of God, which is present in euerie place a, by which as by an hand, he holdeth vp and gouerneth heauen and earth, with all creatures b: In so much

a Act.17.25.&c.
b Heb.1.2.3.

that the things which grow vpon the earth: in the like manner also raine and drought, fruitfulnesse and barrennesse, meate and drinke c, health and sickenesse d, riches and pouerty e, and to conclude, all things do fall out not by chaunce or at aduenture, but by his fatherly counsell and will.

c Ier.4.24. Act.14.16.
d Iow.9.3.
e Pro.22.2.

Quest. What doth this knowledge of the creation and prouidence of God profit vs?

Answ. That in aduersity we may be patient f, in prosperity thankfull g, and for the time to come haue our whole trust in God our most faithfull father h, knowing assuredly that nothing can draw vs away from his loue i, for as much as all creatures are so in his power, that without his pleasure they cannot so much verily as moue themselues k.

f Rom. 5.3. Iames 1.3. Iob.1.21.
g Deut.8.10. &c. 1.Thes.18.
h Rom.5.2.4. 5.6.
i Rom 8.38.39.
k Iob.1.12. Iob. 2.6. Prou.21.1. Act.17.25.28.

Q. WHy is the sonne of God called Iesus, that is a Sauiour?

Sunday 11.

Answ.

Anſ. Becauſe he ſaueth vs from all our ſinnes a, neither ought any ſaluation any where elſe to be ſought, neither can it any where elſe be found b.

a Math. 1. 21. Heb. 7. 25.

b. Act. 4. 12.

Queſt. Do they then beleeue in the only Sauiour Ieſus, who ſeeke for happineſſe or ſaluation of Saints, or of themſelues, or any where elſe?

Anſw. No. For although verily in words they boaſt of him to be their ſauiour: yet in very deed they deny the onely Sauiour Ieſus c. For of neceſſity either Ieſus is not a perfect ſauiour, or elſe they which by a true faith embrace him as their ſauiour, do in him find all things y can be required vnto ſaluation d.

c 1. Cor. 1. 13. 30. 31. Gal. 5. 4.

d Heb. 12. 2. Iſai. 9. 6. Coloſ. 1. 19. 20. Coloſ. 2. 10. Ioh. 1. 16.

Q. WHy is he called Chriſt, that is, the annointed? *Sunday* 12.

Anſ. Becauſe he was ordained of the father, and annointed with the holy Ghoſt a, to be our higheſt Prophet and teacher b, who hath opened vnto vs the ſecret counſell and whole will of the father, concerning

a Pſal. 45. 7. Heb. 1. 9.

b Deut. 18. 15. Act. 3. 22.

our redemption c, and our higheſt
priest d, who by the onely ſacrifice of
his owne body hath redeemed vs,
and doth continually make interceſ-
ſion for vs vnto the father e: and
our king, who by his word and ſpi-
rit doth gouerne vs, and preſerue
and keepe the ſaluation purchaſed
for vs f.

Queſt. But why art thou called a
Chriſtian?

Anſw. Becauſe that through faith
I am a member of Jeſus Chriſt g
and partaker of his annointing h, to
the end that I may both confeſſe his
name i, and alſo preſent my ſelfe vn-
to him a liuely ſacrifice of thankſ-
giuing k, and in this life with a free
and a good conſcience fight againſt
ſinne and the diuell, and afterwards
hold with Chriſt an eternall king-
dome ouer all creatures l.

c Ioh.1.18.
Ioh.15.15.
d Pſal.110.
Heb.7.21.
Heb.10.12.
e Rom.8.34.
Rom.5.8.9.10.
f Pſal.2.6.
Luke 1.33.
Math.28.18.
Ioh.10.28.
g Act.11.26.
1.Cor.6.15.
h 1.Ioh.2.27.
Iſai.59.21.
Act.2.17.
Ioel.2.28.
i Mark.8.38.
k Rom.12.1.
Reuel.5.8.10.
1.Pet.2.9.
2.Tim.2.12.
Rom.6.12.13.
Reuel.1.6.
11.Tim.1.18.
19.

Sunday 13.

Q. WHy is Chriſt called the onely ſonne of God, ſeeing we alſo are the children of God?

Anſw.

Answ. Because Christ onely is the eternall and naturall sonne of the eternall father a: but we are for his sake adopted of the father b.

a Ioh.1.14.18. Heb.1.2.
b Rom.8.15. Eph.1.5.

Quest. Why dost thou call him our Lord?

Answ. Because that he redeeming our bodies and soules from sinne, not with gold or siluer, but with his precious blood; and deliuering vs from all the power of the Diuell, hath purchased vs vnto himselfe as his owne c.

c 1.Pet.1.18.19. 1.Pet.2.9. 1.Cor.6.20. 1.Cor.7.23.

Q. WHat beleeuest thou when thou sayest; he was conceiued by the holy Ghost, borne of the virgin Mary?

Sunday 14.

Answ. That the sonne of God, who is a, and abideth true and eternall God b, hath taken the very true nature of man of the flesh and blood of the virgin Mary c, by the working of the holy Ghost d, that withall also he might be the true seede of Dauid e, like vnto his brethren f in

a Ioh.1.1.&17.5 Rom.1.4.
b Rom.9.5.
c Ioh.1.14. Gal.4.4.
d Math.1.18.20. Luke.1.35.
e Psal.132.11. Rom.1.3.
f Phil.2.7.

all things, sinne excepted g.

g.Heb 4.15.& 7.26.

Q. What profit hast thou by the holy conception and birth of Christ?

Answ. That he is our mediator h, and with his innocency and perfect holinesse couereth all my sinnes wherein I was conceiued, that they come not in the sight of God i.

h Heb. 2.16.17.

i Psal.32.1. 1.Cor.1.30.

Sunday 15.

Q. What beleeuest thou when thou saiest, he suffered?

Answ. That all the time verily of his life, which he liued here vpon the earth, but especially in the end thereof, he suffered the wrath of God against the sinne of all mankind a, that by his suffering as by an onely sacrifice propitiatory b, he might deliuer our bodies and soules from eternall condemnation, and purchase for vs the grace of God, righteousnesse and eternall life.

a 1.Pet.2.24. 1.Pet.3.18. Isai.53.4.&c. b 1.Ioh.2.2. 1.Ioh.4.10. Rom.5.25.

Quest. Why did he suffer vnder the Iudge Pilate?

Answ. That he being an innocent, and yet condemned before a ciuill

uill iudge c, might deliuer vs from the ſeuere iudgment of God, which did abide for vs all d.

c. Luc. 23. 14. Ioh. 19. 4. d Iſai. 53. 2. Cor. 5. 21. Gal. 3. 13.

Queſt. But was it any more that he died on the croſſe, then if he had died a-any other kind of death?

Anſw. Yea truly: for hereby I am aſſured that he tooke vpon himſelfe the curſe that was due vnto me: for the death of the croſſe was accurſed of God e.

e Deut. 21. 23. Gal. 3. 13.

Q. WHy was it neceſſary that Chriſt ſhould abaſe himſelfe euen vnto the death? *Sunday 16.*

Anſw. Becauſe the iuſtice and truth of God a, could by no other meanes be ſatiſfied for our ſins, but only by the very death of the ſonne of God b.

a Gen. 2. 17. b He b. 2. 9. 14. 15. Phil. 2. 8.

Queſt. Why was he alſo buried?

Anſw. That thereby it might euidently appeare that he was truly dead c.

c Act. 13. 29. Math. 27. 60. Luk. 23. 53. Ioh. 29. 38. &c.

Queſt. But ſeeing Chriſt died, why do we yet dye?

Anſw. Our death is not a ſatiſfa-

cion for our sins, but an abolishing of sinne, and an entrance into life eternall d.

d Rom.7.24. Phil.1.23. Ioh.5.24.

Q. What benefit do we further receiue by the sacrifice & death of Christ?

Answ. By the vertue of his death our old man is with him crucified, killed and buried e: that the wicked lusts and desires of the flesh should not hereafter reigne in vs f, but that we should offer vp our selues vnto him an offering of thankfulnesse g.

e Rom.6.6.7. 8.11.12.&c.

f Rom. 6.12.

g Rom.12.1.

Quest. Why is it added: he descended into hell?

Answ. To expresse (as many do expound it) more fully the manner of his abasement: for hereby is meant that both before and especially hanging vpon the crosse, he did suffer vnspeakable and infinite pangs, griefes and terrors both in soule and body: and so in his manhood did beare (through the infinite power and assistance of his Godhead) the whole curse of God ỹ was due vnto my sinnes: perfectly deliuering me, both soule and body, from

the pangs and griefes of hell: that in my greatest sorrowes & most grieuous temptations, I might herein yet find sufficient comfort h.

h Isai. 53. Math. 26 39.42.44. Luke. 22.44. Math. 27, 46.

Q. WHat profit haue we by the resurrection of Christ? *Sunday* 17.

Ans. First by his resurrection he hath ouercome death, that he might make vs partakers of that righteousnesse, which by his death he had purchased for vs a. Then we are euen now also by the power of the same raised vp vnto a new life b. Lastly the resurrection of our head Christ, is to vs a pledge of our glorious resurrection c.

a Cor. 15.17. 54.55. Rom 4. 25. 1. Pet. 1.3.21.
b Rom. 6.4. Colos. 3.1.5. Ephes. 1. 19.20.
c 1. Cor. 15.12. Rom. 8.11.

Quest. How vnderstandest thou this: he ascended into heauen?

d Act 1.9. Mark. 16.19. Luk. 24.51.

Answ. That Christ, his disciples looking on, was taken vp from the earth into heauen d, and that for our sakes he is euen now there e, and will be vntill he come againe to iudge the quicke and the dead f.

e. Heb. 4.14. Heb 7.25.26. Heb. 9.11.12. Rom. 8.34. Eph. 4.10. Col. 3.1.
f Act. 1.11. Act. 3.21.

Quest. Is not Christ then with vs vnto the end of the world, as Mathew

Math. 14.23. 26.27.30.

g Math.28.20. 28. 20. he hath promiſed g.

Anſw. Chriſt is very God and very man, therefore according to his humane nature he is not now in the earth h: but according to Godhead, maieſty, grace and ſpirit, he is neuer at any time abſent from vs i.

h Math.26.11. Ioh.16.28. Ioh.17.11. Act 3.21.

i Ioh. 14.16.17. 18. Ioh.16.13. Queſt. Are not the two natures in Chriſt by this meanes pulled aſunder the one from the other, if the manhood be not whereſoeuer the godhead is?

Anſw. No. For ſeeing the Godhead cannot be comprehended, and is in euery place preſent k, it doth neceſſarily follow, that the ſame indeed is without the manhood which he tooke, as reaching further, but yet is neuertheleſſe in it, and doth abide perſonally vnited to it.

k Act.7.48.49. Act.17.27.28. Ier.23.24.

Queſt. What fruite haue we by Chriſts aſcention into heauen?

Anſw. Firſt that in heauen he maketh interceſſion for vs vnto the father m, then that we haue our fleſh in heauen, that thereby as by a ſure pledge, we might be aſſured that it ſhall come to paſſe, that he who is our

m 1.Ioh.2.1.2. Rom 8.38.

our head, will lift vp vs his mẽbers thither to himselfe n. Thirdly that he sendeth to vs his spirit as a mutuall pledge betweene him & vs o: by whose vertue we seeke not earthly things, but ỹ things which are aboue, where he himselfe is, sitting at the right hand of God p.

n Ioh.14.2. Ioh.20.17. Eph.2.6. o Ioh.14.16. Ioh.16.7. Act.2. 2.Cor.1.22. 1.Cor.5.5. p.Colos.3.1. Phil.3.14.

Sunday 18.

Q. WHy is it added: he sitteth at the right hand of God?

Answ. Because Christ hath therfore ascended into heauen, that there he might declare himselfe to be the head of the Church a: by which head the father gouerneth all things b.

a Eph.1.20.21. 22.23.& 5.23. Colos.1.18. b Math.28.18. Ioh.5.22.

Quest. What profit haue we by this glory of our head Christ?

Ans. First that by the holy Ghost, he poureth into vs his members heauenly gifts c, then that by his might, he doth shield and defend vs against all our enemies d.

c Eph.4.11.12. d Psal.2.8. Psal.110.1.2. Ioh.10.28. Eph.4.8.

Sunday 19.

Q. WHat comfort hast thou by Christs comming againe to iudge the quicke and the dead?

Answ. That in all miseries and persecutions I do boldly and chearfully lift vp my head, looking for him (who did willingly deliuer vp himselfe for me vnto the iudgement of God, and tooke from me all the curse) as iudge from heauen a: to cast into eternall paines all his and my enemies b: but to conuey me with all the elect vnto himselfe, into heauenly ioyes, and glory euerlasting c.

a Luk. 21. 28. Rom 8. 23. 33. Phil. 3. 20. Tit. 2. 13.
b 2. Thes. 1. 6. Math. 25. 41.
c 1. Thes. 4 15. &c. Math. 25. 34 2. Thes. 1. 7.

Sunday 20.

Qu. What beleeuest thou concerning the holy Ghost?

Answ. First that he is true and coeternall God with the eternall father and the sonne a. Then that he is giuen also vnto me b, that through a true faith he may make me partaker of Christ, and of all his benefits c, and that he may comfort me, and abide with me for euer d.

a Gen. 1. 2. Isai. 48. 16. 1. Cor. 3. 16. & 6. 19. Act. 5. 3. 4.
b Math. 28. 19. 2. Cor. 1. 21. 22.
c Gal. 3. 14. 1. Pet. 1. 2. 1. Cor. 6. 17.
d Act 9. 31. Ioh. 14. 16. 1. Pet. 4. 14.

Q. WHat beleeuest thou concerning the holy & catholike Church of Christ? *Sunday. 21.*

Answ. I beléeue that the sonne of God a, from the beginning of the world vnto the end thereof b, doth out of all mankind c gather, defend, and kéepe vnto himselfe d a companie chosen vnto life eternall e, through his word and spirit f, agréeing together in the true faith g. And that I am a liuely member of that companie h, and shall for euer so remaine i.

a Ioh. 10. 11.
b Psal 71. 18. 1. Cor. 11. 26.
c Gen. 26. 4.
d Mat. 16. 18. Io. 10. 28. 29. 30.
e Rom. 8. 29. 30 Eph. 1. 10. 11. 12. 13. 1. Pet. 1. 20.
f Isai. 59. 21. Rom. 1. 16. Ro. 10. 14. 17. Eph. 5. 26.
g Act. 2. 46. Eph. 4. 3. 4. 5.
h 1. Ioh. 4. 13. 2. Cor. 13. 5.
i 1. Ioh. 2. 19. Rom. 8. 35.

Qu. What meaneth the communion of Saints?

An. First, that all and euery one which beléeueth hath a mutuall partaking of Christ and of all his good things as his members k: then that euery one ought readily and cheerefully to bestow ỹ gifts which he hath receiued to the common profite and welfare of all l.

k 1. Ioh. 1. 3. Rom 8. 32. 1. Cor. 1 1. 12. 13 21. 1. Cor 6. 17.
l 1 Cor. 13. Phil. 2. 4. 5. 6.

Q What beleeuest thou concerning remission of sinnes?

A. That God for the satisfaction of

Christ m hath quite put out of his mind all remembrance of my sinnes and of that crookednesse also, wherewith I must all my life long fight n: and doth freely indue me with the righteousnesse of Christ, that I shold not at any time come into iudgement o.

m 1. Ioh. 2. 2. 2. Cor. 5. 19. 21.

n Ierem. 31. 34. Psal. 103. 30. 10 12. Rom. 7. 24. 25. Rom. 8. 1. 2. 3

o Ioh. 3. 18.

Sunday. 22. Q. WHat comfort hast thou by the rising againe of the flesh?

Ans. That not onely my soule after that it shall depart out of the bodie, shall by and by be taken vp into heauen vnto Christ her head a: but that this my flesh also being by the power of Christ raised vp againe, shall againe also be ioyned vnto my soule, and made like vnto the glorious bodie of Christ b.

a Luk. 23. 43. Phil. 1. 23.

b 1. Cor. 15. 53. 54. Iob. 19. 25. 26. 1. Ioh. 3. 2. Phil. 3. 21.

Q. What comfort doth the article concerning life eternall bring vnto thee?

A. That forasmuch as I do alreadie feele in my heart the beginnings of life eternall c: it will surely

c 2. Cor. 5. 2. 3.

come to passe, that after this life, I shall attain full and perfect felicitie, wherein I shall euer serue God: which felicitie neither eye hath seen, neither eare hath heard, neither hath it at any time entred into the heart of man d.

d 1. Cor. 2. 9.

Q. WHat benefit hast thou by beleeuing al these things? *Sunday.* 23.

Ans. That in Christ I am righteous before God, and an heire of life eternall a.

a Hab. 2. 4. Rom. 1. 17. Ioh. 3. 36.

Q. How art thou righteous before God?

Answ. By faith onely in Iesus Christ b: in so much that although mine owne conscience do accuse me of grieuous sin committed against all the commaundements of God, and do tell me that I haue not kept any one of them c, and that I am still euen greatly inclined vnto all euil d: yet notwithstanding (so that with an assured trust or true faith, I doe catch hold of these benefites e) without any my merits f, of Gods meere

b Rom. 3. 21. 22. 24. 25. 28. Rom. 5. 1. Gal. 2. 16. Eph. 2. 8. 9. Phil. 3. 9.

c Rom. 3. 9.

d Rom. 7. 23.

e Rom. 3. 22. Ioh. 3. 18.

f Tit. 3. 5. Deut. 9. 4. &c. Deut. 10. 17. Eze. 36. 22.

mercie g, the perfect satisfaction h, righteousnesse & holinesse of Christ i, shall be imputed & giuen vnto me k, to stand me in as good stede, as if I had neither committed any sinne at all, neither were stained with any litle spot thereof: Yea verily, as if I my self had perfectly performed that obedience which Christ hath performed for me l.

g Rom. 3. 24. Eph. 2. 8.
h 1. Ioh. 2. 2.
i 1. Ioh. 2. 1.
k Rom 4. 6. &c. 2. Cor. 5. 19.
l 2. Cor. 5. 21.

Qu. Why doost thou affirme thy selfe to be righteous by faith onely?

An. Not that for the worthinesse of my faith I do please God. For the satisfaction righteousnesse and holinesse of Christ only, is my righteousnesse before God m. But faith onely is the meanes wherby I do embrace and apply the same vnto my selfe n. In this respect therefore it is that I affirme my selfe to be righteous before God by faith onely.

m 1. Cor. 4. 30. 1. Cor. 2. 2.
n 1. Ioh. 5. 10.

Sunday. 24. Q. WHy cannot our workes be our righteousnesse, or at the least some part of our righteousnesse before God?

Answ.

An. Becauſe that that righteouſneſſe which is able to ſtand before the iudgement ſeate of God muſt be throughly perfect, and in euery reſpect anſwerable to Gods lawe a: but our workes, euen the beſt of them al are in this life vnperfect and defiled with ſinne b.

a Gal. 3.10. Deut.27. 26.

b Iſai. 64.6.

Q. How can our workes deſerue nothing, ſeeing God doth promiſe vnto them a reward, both in the life preſent and in the life to come?

Anſ. That reward is not giuen of merite, but of grace c.

c Luk.17.10.

Q. But doth not this doctrine make men ſecure and prophane?

A. No, for it cannot be but that they which through faith are grafted into Chriſt, will bring forth fruites of thankfulneſſe d.

d Matth.7.18. Ioh.15.5.

Q. SEeing then faith onely maketh vs partakers of Chriſt and of al his benefites: from whence commeth this faith? *Sunday.* 25.

Anſ. From the holy Ghoſt a, who by the preaching of the goſpell kin-

a Eph.2.8 Eph. 6 23. Ioh.3.5. Phil.1.29.

dleth the same in our hearts, and confirmeth it by the vse of the sacraments b.

b Matth.28. 19. 20. 1 Pet. 1. 21. 23.

Qu. What are the sacraments?

Answ. They are holy signes and seales set before our eyes, and for this cause ordained of God, that by them hee might the better declare & seale vnto vs the promise of the gospell: that is, that not onely to all the beleeuers generally, but also to euery one of them particularly, for that onely sacrifice of Christ perfected vpon the crosse, he doth freely giue remission of sins and life eternall c.

c Gen. 17. 11. Rom. 4. 11. Deut. 30. 6. Leu. 6. 6. 7. 25. Heb. 9. 7. 8. 9. 24. Ezech. 20. 12 1. Sam. 17. 36. Isa. 6. 6. 7. Il. 549

Q. Do both the word and the sacraments then serue to one and the same end, that is, to lead our faith into the sacrifice of Christ finished vpon the crosse, as vnto the onely foundation of our saluation?

An. Yea: for the holy Ghost doth by the Gospell teach, and by the sacraments assure vs, that our whole saluation doth lye in the onely sacrifice of Christ offered for vs vpon the crosse d.

d Rom. 6. 3. Gal. 3. 27.

Qu.

Que. How many ſacraments hath Chriſt ordained in the new Teſtament?

Anſ. Two. Baptiſme and the ſupper of the Lord.

Q. HOw art thou in Baptiſme taught and aſſured that thou art partaker of that onely ſacrifice of Chriſt? *Sunday. 26.*

Anſw. Becauſe Chriſt hath commanded the outward waſhing with water a, adding thereunto this promiſe b, that I am as certainly by his bloud and ſpirit waſhed from all the vncleanneſſe of my ſoule, that is frō all my ſinnes, as I am outwardly waſhed with water, wherby the vncleanneſſe of the bodie is wont to be ſcoured away.

a Mat.28.19. Act. 2.38.
b Mar.16.16. Mat.3.11.Rom 6.3.

Q. 1. What is it to be waſhed with the bloud and ſpirit of Chriſt?

Anſ. It is to receiue from God remiſſion of ſins freely: c for the bloud of Chriſt, which in his ſacrifice vpon the croſſe he did ſhed for vs d: and then alſo by the holy Spirit to be renued, and by him ſanctifying me to

c Mar.1.4. Luk. 3.3.
d Heb. 12. 24. 1. Pet.1.2.Reu. 1.5. Reu.21.14. Zach.13. 1. Ezech.36.25.

be made a member of Christ: to the end that more and more we may dy vnto sinne, and liue holily and vnblameably c.

c Ioh. 1. 33. Ioh. 3. 5. 1. Cor. 6. 11. 1. Cor. 12. 13. Rom. 6. 4. Col. 2. 12.

Quest. Where doth Christ promise that he will so certainely wash vs with his bloud and spirit, as we are washed with water in Baptisme?

An. In the institution of Baptisme, the words whereof be these: Go ye and teach all nations, baptizing them in the name of the father, and of the sonne, and of the holy ghost f. This promise is repeated againe, when the Scripture tearmeth Baptisme, the washing of the new birth g, and the washing away of sinnes h.

f Mat. 28. 19.

g Tit. 3. 5.
h Act. 22. 16.

Sunday. 27.

Q. IS Baptisme then the very washing away of sinnes?

Answ. No: a for onely the bloud of Iesus Christ doth purge vs from all sinne b.

a Matth. 3. 11. 1. Pet. 3. 21. Eph. 5. 26.
b 1. Ioh. 1. 7. 1. Cor. 6. 11.

Q. Why then doth the holy Ghost call Baptisme the washing of the new birth, and the washing away of sinnes?

An. Not without very good cause.

For

For not only hereby he would teach vs, that as the vncleanenesse of the bodie is purged by water, so our sins are purged by the bloud and spirit of Christ c: but the more also by this diuine token and pledge he would assure vs, that by the inward washing wee are as truely washed from our sinnes, as we are washed with outward and visible water d

c Reu. 1.5. Rom. 7.14. 1. Cor. 6.11

d Mar. 16.16. Gal. 3.27.

Quest. Are infants also to be baptized?

Answ. Yea verily, for seeing they as well as old folkes do belong vnto the couenant and church of God e: and seeing that vnto them by the bloud of Christ, remission of sinnes f, and the holy Ghost the worker of faith is no lesse promised then vnto old folkes g, they are by baptisme to to be grafted into the church of God, and to be discerned from the children of infidels h: as in like maner it was done in the old Testament by circumcision i: in steede whereof in the newe Testament, baptisme is ordained k.

e Gen. 17. 7.

f Mat. 19. 14.

g Luk. 1. 14. 15. Psal. 22. 9. Isa. 44. 2. 3. 4. Act. 2. 39.

h Act. 10. 47.

i Gen. 17. 13. 14.

k Col. 2. 11. 12. 13

Sunday.28. Q. HOw art thou in the Lords ſupper taught and aſſured, that thou art partaker of that onely ſacrifice of Chriſt offred vpon the croſſe, and of all his benefites whatſoeuer?

Anſw. Becauſe Chriſt hath commaunded me and all the faithfull, to eate of this bread broken, and to drinke of the cup deuided in remembrance of him, adding this promiſe thereunto a: Firſt, that his bodie hath as certainely bene offered and broken vpon the croſſe for me, and his bloud ſhed for me, as with mine eyes I do behold the bread of the Lord to be broken for me, and the cup to be imparted vnto me. Next, that by his bodie which hath bene crucified for vs, and by his bloud which hath bene ſhed for vs, my ſoule is as certainely fed of him vnto life eternal, as I do with ỹ mouth of my body receiue at the Miniſters hands the bread and the wine, the ſignes of the Lords body and bloud.

a Mat.26.26.27 28,29.Mar.14. 22.23.24.25. Luk.22.19.20. 1.Cor.10.16,17 1.Cor.11.23. 24.25.1.Cor.12. 13.

Q. What is it to eat Chriſts body crucified, and to drinke his bloud ſhed?

An.

A. Not only with an aſſured faith to embrace the whole paſſion & death of Chriſt, & to obtaine thereby remiſſion of ſins & life eternall b: but alſo by the holy ghoſt who dwelleth both in Chriſt & in vs, to be more & more ſo vnited to his holy body c, that although he be in heauen d, and we in earth, we may notwithſtanding bee fleſh of his fleſh, & bone of his bones e. And that as al the members of a body by one ſoule, ſo he and we may by one and the ſame ſpirit be quickened and gouerned f.

b Ioh. 6. 35. 40. 47. 48. 50. 51. 53. 54.

c Ioh. 6. 56.

d Act. 3. 21. Act. 1. 9. 1. Co. 11. 26

e Eph. 5. 29. 30. 32. 1. Cor. 6. 15. 17. 19. 1. Ioh. 3 24. 1. Ioh. 4. 13. Eph. 3. 17.

f Ioh. 14 23. Ioh. 6. 56. 57. 58. Ioh. 15. 1. 2. 3. 4. 5. 6. 7

Q. In what places hath Chriſt promiſed that he will as certainely giue vnto the faithfull his body and bloud thus to be eaten and drunken, as they do eat of this bread broken, and drink of the cup?

A. In the inſtitution of the ſupper, the words whereof be theſe g: I haue receiued of the Lord that which I alſo haue deliuered vnto you, to wit, that the Lord Ieſus in the night that he was betraied tooke bread, and when he had giuen thankes, he brake it and ſaid: take eate, this is my body which is broken

g 1. Cor. 11. 23. &c vnto 27. Matth. 26. 26. &c Mar. 14. 22. &c. Luk. 22. 19. 20. Exod. 24. 8.

for you, this do ye in remembrance of me. After the same maner also he tooke the cuppe when he had supped, saying: This cup is the new Testament in my bloud: this do as oft as ye drinke it in remembrance of me. For as oft as yee shall eat this bread, and drinke this cup: ye shal shew the Lords death til he come. This promise is repeated
h 1.Cor.10.16.17 againe of Paul, saying h: The cup of blessing which we blesse, is it not the communion of the bloud of Christ: The bread which we breake is it not the communion of ỹ body of Christ: For we that are many, are one bread and one body, because wee all are partakers of one bread.

Sunday. 29. Q. IS then the bread & wine changed into the very substance of the body and bloud of Christ?

An. No: but as the water in baptisme is not turned into the bloud of Christ, neither is it ỹ very washing away of sins it self, but only a token & pledge of those things which in baptisme are sealed to vs: euen so the bread & wine in the Lords supper,

are

are not ỹ body and bloud of Christ: a (though according to the manner of sacraments, & the kind of speaking of them used by the holy Ghost, they be called the body & bloud of Christ b.)

Que. Why then doth Christ call the bread his body, & the wine his bloud: & why doth Paul likewise cal the bread & the wine the communion of the body and bloud of Christ?

A. Not without very good cause: for not only hereby he would teach that as bread & wine do maintaine ỹ life of the body: so his body crucified and his bloud shed, are in very deed ỹ true meat & drink of our soules, whereby they are nourished vnto life eternal c: but ỹ more also by this visible signe & pledge he would assure vs, ỹ through the working of ỹ holy ghost we are as truly partakers of his body & bloud, as by the mouth of ỹ body, we do in a continual thankful remembrance of him, receive these holy signes d: & also that his suffering & obedience is as certainely ours, as if wé our selues had suffered the pu-

a Mat. 26. 29. Mar. 14. 24. 1. Cor. 11. 26. 27 28. 1. Cor. 10. 16. 17.

b Gen. 17. 10. 11 12. 13. 14. 19. Exod. 12. 27. 43 48. Exod. 13. 9. Act. 7. 8. Exod. 24. 8. Exod. 29. 36. Leu. 16. 10. Leu. 17. 11. Isa. 6. 6. 7. Tit. 3. 7. Actor. 2. 16. 1. Pet. 3. 21. 1. Cor. 10. 1. 2. 3. 4

c Ioh. 6. 51. 55.

d 1. Cor. 10. 16. 17

nishment of our sins, and had fully satisfied God for the same.

Sunday. 30. Q. WHat difference is there betwixt the supper of the Lord and the Popish Masse?

Ans. The supper of the Lord doth witnesse, that we haue perfect remission of all our sinnes, for that only sacrifice of Christ which he himselfe hath once for all vpon the crosse accomplished a: and that we are also through the holy Ghost grafted into Christ b, who now according to his manhood is onely in heauen, at the right hand of God the father c, where he will be worshipped of vs d. But the Masse denieth remission of sins vnto the quicke and the dead for the onely passion of Christ, except that now also Christ be of the sacrificing-masse-priests, daily offered vp for them. And then also it teacheth that Christ is bodily present, vnder the likenesse of bread and wine, and that therfore he is in them to be worshipped. And so the very foundation it selfe of the Masse is nothing else but

a Heb. 7. 27. He. 9. 12. 26. 28. Heb. 10. 10. 12. 14. Ioh. 19. 30. Matth. 26. 28. Luk. 22. 19. 20.

b 1. Cor. 6. 17. 1. Cor. 10. 16. 1. Cor. 12. 13.

c Heb. 1. 3. Heb. 8. 1.

d Ioh. 4. 21. 22. 23. 24. Ioh. 20 17 Luk. 24 52. Act 7. 55. 56. Colos. 3. 1. Phil. 3. 20. 1. Th. 1. 10.

a denying of that one and onely sacrifice and passion of Jesus Christ, and therefore a cursed idolatrie.

Q. Who ought to come to the Lords table?

A. Only they which are truly sorrowfull, that by their sins they haue offended God, and do assuredly beléeue that for Christs sake they are forgiuen them, and that the infirmities which do still remains in them, are by his sufferings and death couered: and which desire more and more to profite in faith and puritie of life. But hypocrites and they which doe not truly repent, eat and drink their owne damnation e.

e 1. Cor. 11. 27. 28. 29.

Qu. Whether ought such as by their confession and life shew themselues to be infidels and wicked, to be admitted to the supper?

Ans. They ought not. For by this meanes the couenant of God is prophaned, & the wrath of God against the whole congregatiou prouoked f. Wherefore the Church vsing ỳ keys of the kingdome of heauen, accor-

f 1. Cor. 11. 20. 34. Isai. 1. 11. &c. Isa. 66. 3. Ierem. 7. 21. Psal. 50. 16

ding to the cõmandement of Christ and of the Apostles, ought to stopps such from the supper, vntil they shal repent and chaunge their manners.

Sunday. 31. Q. WHat are the keyes of the kingdome of heauen?

An. The preaching of the Gospell, and ecclesiasticall discipline: whereby heauen is opened to the beleeuers, and shut to the vnbeleeuers.

Q. How is the kingdome of heauen opened and shut by the preaching of the Gospell?

A. When as according to the commaundement of Christ it is publikely declared to all and euery one of the faithfull, that for the merites of Christ, God doth pardon them of all their sinnes, as oft as with a true faith they do imbrace the promise of the Gospell: but contrariwise to all infidels and hypocrites is threatned, that the wrath of God and eternall condemnation doth remaine for thẽ, so long as they continue in their

sins a:

sinnes a: according to which testimony of the Gospell, God will iudge of men, both in the life present, and in the life to come.

a Ioh. 20.21.22. 23. Math. 16.19.

Quest. How is the kingdome of heauen opened and shut by the Ecclesiasticall discipline?

Answ. When as according to the commandement of Christ, they which in name verily are Christians, but in doctrine or life do bewray themselues to be strangers vnto Christ b, after that hauing bene diuerse times brotherly admonished, they will not depart from their errours or offences, are made knowne to the Church, or vnto them who are of the Church appointed to the same businesse, and if they obey not the admonition of these, are of them by being forbidden the vse of the Sacraments, shut out from the assembly of ỹ Church: and of God himselfe from the kingdome of Christ: and are againe if they professe amendment, and do in truth shew the same, receiued as

b Rom. 12.8. 1. Cor. 12.28. 1. Tim. 5.17. 1. Cor. 5.4. 2. Cor. 2.6. 2. Ioh. 10.

c Math. 18.15. 16.17.18.19.20. 1.Cor.2.5. 2.Thes.3.14.15. 2.Cor.2.6.7.8. 10.11.

members of Christ, and of the Church c.

The third part.

Of mans thankefulnesse.

Sunday 32.

Q. Seeing then that we are deliuered from all sinne and misery without any our merit, by the onely mercy of God for Christs sake: what cause is there why we should do good workes?

Answ. Because that Christ hauing by his bloud redeemed vs, doth by his holy Spirit also renew vs according to his owne image: that we by so great graces being moued, might all our life long shew our selues thankfull towards God a, and he by vs might be glorified b. Then that we also euery one of vs might be assured of our faith by the fruits thereof c: and lastly that by the purity of our liues, we might win others vnto Christ d.

a Rom.6.13. Rom.12.1. 1.Pet.2.5.9.10. 1.Cor.6.20. b Math.5.16. 1.Pet.2.12. c 2.Pet.1.10. Math.7.17. Gal.5.6.22. d 1.Pet.3.1.2. Rom.14.19.

Quest. Cannot they then be saued who being vnthankfull and carelesly

con-

continuing in their sinnes, are not turned from their wickednesse to God?

Answ. No, by no meanes. For as the Scripture witnesseth c, neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggerers, nor thieues, nor couetous, nor drunkards, nor railers, nor extortioners shall inherite the kingdome of God.

c 1.Cor.6.9.10. Eph.5.5.6. 1.Ioh.3.14.

Q. OF what partes standeth the turning of a man vnto God? *Sunday 33.*

Answ. Of the mortifying of the old man, and the quickening of the new a.

a Rom.6.4. Eph.4.22.23.24. Colos.3.5.&c.

Quest. What is the mortifying of the old man?

1.Cor.5.7. 2.Cor.7.11.

An. To be truly and from the hart sorrowfull, for that by my sinnes I haue offended God, and more and more to hate and forsake sin. b.

b Rom.8.13. Ioel.2.13. Ose.6.1.

Qu. What is the quickening of the new man?

c Rom.1.5. Rom.12.17. Isai.57.15.

Answ. A true reioycing in God through Christ c, and an earnest

neſt and ready endeuour, to frame our life accoꝛding to the wil of God, and to walke in all good woꝛkes d.

d Rom.6.10.11. Gal.2.20.

Queſt. Which are good workes?

Anſw. Onely they which are done in true faith e, accoꝛding to the law of God f, and are referred onely to his glozy g: and not they which haue bene of vs our ſelues deuiſed, with an opinion that they are good, oꝛ which haue bene deliuered vnto vs by tradition from men h.

e Rom.14.23.
f 1.Sam.15.22 Eph.2.10. Eph.6.17.
g 1.Cor.10.31.
h Deut.12.32. Ezech.20.18.19. Iſai.29.13. Math.15.9.

Queſt. Which is the Law of God?

Anſw. *God ſpake all theſe words, and ſayd i; I am the Lord thy God, which brought thee out of the land of Egypt, out of the houſe of bondage.*

i Exod.20. Deut.5.

1. *Thou ſhalt haue no other Gods but me.*

2. *Thou ſhalt not make to thy ſelfe any grauen Image, nor the likeneſſe of any thing that is in heauen aboue, nor in the earth beneath, nor in the water vnder the earth, thou ſhalt not bow downe to them nor worſhip them: For I the Lord thy God, am a iealous God, and viſite the ſinnes of the fathers vpon the children,*

vnto

vnto the third and fourth generation, of them that hate me, and shew mercy vnto thousands, in them that loue me, and keepe my commandements.

3. Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse, that taketh his name in vaine.

4. Remember thou keepe holy the Sabaoth day, sixe dayes shalt thou labour and do all that thou hast to do. But the seauenth day is the Sabaoth of the Lord thy God. In it thou shalt do no manner of worke, thou and thy sonne, and thy daughter, thy man seruant, and thy maid seruant, thy cattell, and the stranger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day: wherefore the Lord blessed the seuenth day, and hallowed it.

5. Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

6. Thou shalt do no murther.

7. Thou shalt not commit adultery.

8. *Thou ſhalt not ſteale.*

9. *Thou ſhalt not beare falſe witneſſe againſt thy neighbour.*

10. *Thou ſhalt not couet thy neighbors houſe, thou ſhalt not couet thy neighbors wife, nor his man ſeruant, nor his maid, nor his oxe, nor his aſſe, nor any thing that is his.*

Sunday 34.

Q. HOw are theſe commaundements deuided?

Anſw. Into two Tables a: the former whereof doth in foure commandements ſhew, what is our duty towards God: the other deliuereth in fiue commandements, our duty towards our neighbour b.

a Exod.34.28. Deut.4.22. Deut.10.34.

b Math.22.37. 38.39.

Queſt. What requireth God in the firſt commandement?

Anſw. That euen ſo dearely as I loue the ſaluation of mine owne ſoule, ſo carefully I ſhould ſhun all idolatry c, witchcraft, ſorcery, ſuperſtition d, calling vpon Saints, or other creatures e. And that I ſhould rightly know the onely true God f, truſt in him onely g, with all humility

c 1.Cor.6.9.& 10.7.14.
d Leuit.19.31. Deut.18.11.
e Math.4.10. Reuel.19.10. Reuel.22.8.9.
f Ioh..7.3.
g Ierem.17.5.

lity h and patience, submit my selfe vnto him i, looke for all good things from him onely k, and to conclude, so with my whole hart to loue him l, to reuerence m, and to worship him n, that I had rather vtterly to forsake all creatures, then to commit, euen any the least thing that may be contrary to his will o.

Quest. What is Idolatry?

Answ. It is in stead of the onely God, or besides that one and true God, who in his word hath reuealed himselfe: to faigne or haue any other thing, wherein to trust p.

Q. WHat requireth the second commandement?

Answ. That we do not by any image or shape expresse God a: neither any otherwise worship him then as in his word he hath commanded vs b.

Quest. Are no images or likenesses at all then to be made?

Answ. God neither ought nor by any meanes can be expressed: and

h 1.Pet.5.5.6.
i Heb.10.36. Colos.1.11.
k Rom.5.34. 1.Cor.10.10. Phil.2.14. Psal.104.27. 28.29.30.Isai. 45.7.Iam.1.7.
l Deut.6.5. Math.22.37.
m Deut. 6.2. Psal.111.10. Pro.1.7. Math.10.28.
n Math.4.10. Deut.10.20.
o Math.5.29.30. Math.10.37. Act.5.29.
p Eph.5.5. 1.Chro.16.26. Phil.3.19.Gal.4. 8.Eph.2.12. 1.Ioh.2.23. 2.Ioh.9. Ioh.5.23.

Sunday 35.

a Deut.4.15. Isai.4.18. Rom.1.23. Act.17.29.
b 1.Sam.15.23. Deut.12.30. Math.15.9.

although it be lawfull to erpresse creatures, yet notwithstãding God forbiddeth the images euen of them to be made or had, to the end to worship or honor either themselues or God by them c.

c Exod.34.13. Num.33.52. Deu.7.5. Deu.12 3. Deut.16.22. 2.King.18.4.

Quest. But may not images be suffered in Churches, to be in steed of bookes to the ignorant multitude?

Answ. No. Neither doth it become vs to be wiser then God, who will haue his Church taught, not by dum images d, but by the liuely preaching of his word e.

d Ierem.10.8. Hab.2.18.19.

e 2.Tim.3.16.17 2.Pet.1.19.

Sunday 36.

Q. WHat doth God require in the third commaundement?

Answ. That neither in cursing or forswearing a, neither yet in rash swearing b, we should contumeliously or vnreuerently vse the name of God, neither yet by holding of our peaces or winking at them in others, be partakers of these horrible sinnes: but that with the highest deuotion and reuerence, we should

a Leuit.24.11. &c. Leu.19.12.

b Mat.5.34.37. Iames.5.12.

ſhould at al times vſe the holy name of God c: that by our true and conſtant confeſſion d, by our calling vpon him e, and finally by all our wordes and deedes f, he may be honored.

c Iſai.45.23.
d Math.10.32.
e 1.Tim.2.8.
f Rom.2.24. 1.Tim.6.1. Coloſ.3.16.17.

Queſt. Is it then ſo grieuous a ſin to defile the name of God by ſwearing or curſing, that God ſhould be angrie euen with them alſo, who do not ſo much as lieth in them, forbid or hinder the ſame in others?

Anſw. Vndoubtedly it is a moſt grieuous ſinne g: neither is there a greater ſinne, or any that more grieuouſly offendeth God, then the contempt of his holy name, wherefore he ordained that this ſame ſinne ſhould bee puniſhed euen with death h.

g Leuit.5.1.

h Leui.24.15.16.

Q. MAy not a man ſweare at any time by the name of God? *Sunday* 37.

Anſw. Ye may, when as either a magiſtrate requireth the ſame: or neceſſity otherwiſe craueth, that

faith & credit should by this meanes be confirmed, and truth established, to the end that both the glory of God may be aduanced, and the saluation of others furthered. For such kind of swearing is in the word of God warranted a, and hath therefore bene euen of the Saints, both in the old and new Testament, rightly vsed b.

a Deut.6.13. Deut.10.20. Isai.48.1. Heb.6.16.
b.Gen.21.24. Gen.31.53. Ios.9.15.19. 1.Sam.24.23. 2.Sam.3.25. 1.King.1.29.30. Rom.1.9.

Quest. Is it lawfull to sweare by Saints or other creatures?

Answ. No. For a lawfull oath is a calling vpon God, wherein he is intreated, that as the onely searcher of hearts he would giue witnesse to the truth, and punish the swearer if wittingly he do deceiue c. Now this honour agreeth not to any creature d.

c 1.Cor.1.23.
d Math.5.34. 35.36.Iam 5.12.

Sunday 38.

Q. WHat doth God command in the fourth commandement?

a Tit.1.5. 1.Tim.3. 1.Cor.9.11.12.13. 14. 2.Tim 2.2. & 3.15. 1 Tim. 4.13.& 5.17.

Answ. First that the ministery of the Gospell and schooles be maintained a: and that I with others, and

and that chiefly vpon the Sabaoth dayes, do diligently resort vnto the godly assemblies b, attentiuely heare the word of God c, vse the Sacraments d, ioyne with the Church in publike prayer e, bestow according to my ability, something vpon the poore f: and then all my life long to cease from wicked workes, graunting the Lord by his holy spirit, to do his worke in me, that so in this life I may begin that same euerlasting Sabaoth g.

b Psal. 68.26.& 40.9.10.
Act.2.42.46.
c1.Cor.14.19. 29.31.
d1.Cor.11.33.
e1.Tim.2.1.2. 3.8.9. 1.Cor.14.16.
f1.Cor.16.2.
g Isai.66.23.

Q. WHat doth God enioyne vs in the fift commandement? *Sunday 39.*

Answ. That vnto parents, and likewise vnto all that haue any authority of gouernement ouer vs, we do giue all due honour, loue and faithfulnesse, and with such obedience as is meete, submit our selues vnto their godly commaundements and chastisements a: and also patiently to tollerate their vices and manners b: alwayes bea-

a Eph.5.22.6. 1.2.5.Colos.3. 18.20.22.&c. Pro. 1.8.& 4.1. Pro.15. 20.& 20.20.Exo.21. 17.Rom.13.
b Pro.23.22. Gen.9.22.25. 1.Pet.2.18.

ring in mind this, that it is the will of God by their ministery to rule & gouerne vs c.

c Eph.6.4.9: Colos.3.19.21. & 4.1.Rom.13. Math.22.21.

Sunday 40. QVVHat doth God require in the sixt commandement?

Answ. That neither in thought, word, or iesture, and much lesse in deed, either by my selfe or by any other, I do reproch my neighbour, or hate, hurt, or kill him a: but that I cast of all desire of reuenge b: besides this, that I hurt not mine owne selfe, or wittingly throw my selfe into danger c: wherfore that slaughter should not be committed he hath armed the magistrate with the sword d.

a Math.5.21.22. Gen.9.6. Math.26.52. b Eph.4.26. Rom.12.19. Math.5.25.&c. Math.18.21.&c. c Rom.13.14. Colos.2.23. Eccl.3.27. Math.4.5.6.7. d Gen.9.6. Exod.21.14. Math.26.52. Rom.13.4.

Quest. But this commaundement seemeth to forbid slaughter only?

Answ. But in forbidding of slaughter God teacheth that he hateth the roote and originall thereof, that is to say, anger e, enuy f, hatred g, and desire of reuenge: and that he taketh all these things euen for murther h.

e Iam.1.20. Gal.5.20. f Iam.3.14.15.16 g 1.Ioh.2.9.10. h 1.Ioh.3.15.

Quest.

Queſt. But is it inough, if by none of the meanes aforeſayd we do kill any man?

Anſw. No. For God in condemning of anger, hatred, and malice, requireth that we ſhould loue our neighbor as well as our ſelues i, and be courteous k, gentle, meeke, patient l, and pitifull towards him m, and that as much as lieth in vs we ſhould turne away from him, whatſoeuer may be hurtfull vnto him n: briefly, ſo in our minds to be affectioned, as that euen vnto our enemies we ſhold not ſticke to do wel o.

i Math.22.39. Math.7.12.
k Rom.12.10.
l Eph.4.2. Gal.6.1.2. Math.5.5. Rom.12.28.
m Math.5.7. Luk.6.36.
n Exod.23.5.
o Math.5.44.45 Rom.1.20.41.

Sunday 41.

Q. WHat is the meaning of the ſeuenth commandement?

Anſw. That God doth accurſe all vncleanneſſe a, and that therefore we ought vtterly to hate and deteſt the ſame b: and contrariwiſe to liue temperately, modeſtly, & chaſtly c, whether in wedlocke, or in ſingle life d.

a Leu.18.27.28.
b Iude.23.
c 1.The.4.3.4.5.
d Heb.13.4. 1.Cor.7.

Queſt. Doth God in this commandement, forbid nothing elſe but adulte-

ry and such vncleannesse?

Answ. Seeing that both our bodies and soules are the temples of the holy Ghost, God will haue vs to possesse them both purely and holily. And therefore he doth wholly forbid vncleane deeds, iestures, speeches e, thoughts, lusts f, and whatsoeuer doth allure a mã vnto these things g.

e Eph.5.3.4.
1.Co.6.18.19.20.
f Math.5.28.
g Eph.5.18.
1.Cor.15.33.

Sunday 42.

Q. WHat doth God forbid in the eight cõmandement?

Answ. Not onely those thefts a, and robberies b, which the magistrate doth punish: but also vnder the name of theft, he comprehendeth all euill shifts & conueyances, whereby we seeke to get other mens goods, and labour either by force or vnder the colour of equity, to conuey them vnto our selues c: of this sort are false weights d, vniust elnes, vnequall measures e, counterfeit merchandize, deceiuable money, vsury, or any other waies or meanes of doing the same, which is of God forbidden f. Adde hereunto al couetousnesse g,

a 1.Cor.6.10.
b 1.Cor.5.10.
c Luk.3.14.
1.Thes 4.6.
d Pro.11.1.
Pro.16.11.
e Ezec.45.9.
Deut.25.13.14.
f Psal.15.5.
Luk.6.35.

nesse g, and also the lauishing out and abuse of Gods gifts h.

g 1.Cor.6.10.
h Pro.6.12. & 18.9. Ioh.6,12.

Q. What doth God here command?

Answ. That to the vttermost of my ability I should further and increase the goods and profits of my neighbour, that I should so deale with him, as I my selfe would desire to be dealt withall i: that I should labour diligently and faithfully, that I may be able also to relieue the need and misery of others k.

i Math.7.12.
k Epe.4.28.

Sunday 43.

Q. WHat doth the ninth commandement require?

Answ. That I speake not false witnesse against any man a, that I do not falsly wrest my mans words b, that I back-bite or reproch no man c, that I condemne no man rashly, his cause not being heard d: but that with all care, vnlesse I will prouoke the most heauy wrath of God against my selfe, I do flye all kind of lies and subtilties e, as the proper works of the diuel himselfe f, that in iudgements, and other busi-

a Pro.19.5.9. Pro.21.28.
b Psal.15.3.
c Rom.1.28. 29.30.
d.Math.7.1. Luk.6.37.
e Ioh.8.44.
f Pro.12.22. Pro.13.5. 1.Cor.13.6.

nesses I do follow the truth, and freely and constantly speake as the matter indeed is g: moreouer that as much as I can I do defend and increase the good name of others h.

g Eph.4.25. Ierem.9.3.4.5. h 1.Pet.4.5.8.

Sunday 44. Q. WHat doth the tenth commandement forbid?

Answ. The very least desire, cogitation, or motion of our harts, that may be against any commandement of God, and requireth that we shold continually and from the hart, detest all sin, and contrariwise delight in al righteousnesse a.

a Rom.7.7.

Q. Are the regenerate able perfectly to keepe these commandements?

Answ. No: for euen the holiest euery one of them, so long as they liue here, haue in them but only smal beginnings of this obedience b: so yet notwithstanding, as that they do earnestly and vnfainedly begin to liue not only according to some of Gods commaundements, but euen according to them all c.

b 1.Ioh.1.8. Rom.7.14.15. 23.Eccl.7.22. c Rom.7.22. Iames 2.10.

Q. If none be able in this life to keep the

the law, why will God haue it so exactly and seuerely preached?

Ans. First, that all the time of our life we should more and more see the great proneneſſe of our nature vnto sin d: that so we might the more greedily desire remission of sins and righteousnesse in Christ e: then that wee be doing of this alwaies, and continually meditating of that, and earnestly beg at the fathers hands, the grace of the holy ghost, wherby daily more and more we may be renued according to the image of God, vntill at the length, when as we shall be departed out of this life, we may with ioy obtaine the perfection, in the law set before vs f.

d 1. Ioh. 1.9. Psal. 32. 5.

e Rom. 7.24.25

f 1. Cor. 9.24. &c. Phil. 3.11. 12.13.14.

Of Praier.

Q. WHy is Praier necessarie for Christians? *Sunday.45.*

An. Because it is the chiefe part of that thankfulnesse which God requireth of vs a: and also because God bestoweth his grace and holy spirit

a Psal. 50.14.15

vpon them onely, who do with true sighs continually desire these things of him, and do giue him thanks for the same being obtained b.

b Mat.7.7.Luk. 11.9.10.11.12.13 Matth.13.12. Psal. 50.15.

Qu. What things are required vnto that prayer which pleaseth God, and is heard of him?

An. That of the onely true God, who in his word hath reuealed himselfe c, we do with a true affection of the hart aske all those things, which he hath commanded to be asked of him d: that of an inward feeling of our owne neede and miserie e, we do humbly throw downe our selues in the sight of Gods maiestie f, trusting vnto this sure foundation g, that although we be vnworthie, yet notwithstanding, for Christs sake, God will assuredly heare vs h, according as in his word he hath promised vs i.

c Ioh.4.22.

d Rom. 8. 26. 1.Ioh.5.14.Ioh 4. 23. 24. Psal. 145. 18.

e 2 Chron.20.12

f Psal. 2. 11. Psal. 34. 18. Isa. 66. 2.

g Rom. 10. 14. Rom. 8. 15. Iam.1.6.

h Ioh.14.13.14. Ioh. 15. 16. Ioh. 16.23. Dan. 9. 17.18.

Qu. What are the things which he hath commanded vs to aske of him?

Answ. All things necessarie both for our soules and bodies k. All which our Lord Jesus Christ hath contained inthat prayer which he himself hath

i Mat. 7.7. &c. Psal.143.1.8.

k Iam 1. 17. Mat. 6. 33.

hath taught vs.

Q. Which is that prayer?

Answer.

OVR Father which art in heauen[1], hallowed be thy Name: thy kingdome come: thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And lead vs not into temptation, but deliuer vs from euill. For thine is the kingdome, the power, and the glorie, for euer and euer. Amen. [1] Mat. 6. 9. Luk. 11. 2.

Q. WHy hath Christ commaunded vs to call God our Father? *Sunday.* 46.

Ans. That euen in the very entrance of prayer he might stirre vp in vs such reuerence and trust in God as is meete for his children, which ought to bee the foundation of our prayer: to wit, ý God is for Christs sake become our father, & doth much lesse deny vs those things which with a true faith we aske of him, thē our parents do deny vnto vs earthly

a Matth. 7. 9. 10. 11. Luk. 11. 12. 13 good things a.

Q. Why is it added, which art in heaue?

Answ. That we should not thinke any thing basely or earthly of the maiestie of God b: and also that from his Almightie power, we shold looke for all things necessarie either for the soule or bodie c.

b Ier. 23. 23. 24. Act. 17. 24. 25. 27.

c Rom. 10. 12.

Sunday. 47. Q. WHich is the first petition? Answ. Hallowed be thy name. Wherein, first of all we pray that we may rightly know God a, & also reuerence, declare & honour his almightie power, wisedom, goodnes, iustice, mercie and truth, shining in all his works b. Next, that we may at all times so frame our whole life, our thoughts, words and deeds, that his most holy name be not through vs euill spoken of, but rather honoured and praised c.

a Ioh. 17. 3. Ier. 9. 23. 24. & 31. 33. 34. Mat. 16. 13. 14. 15. 16. 17. Iam. 1. 5. Psal. 105. 3. 4.

b Psal. 119. 137. Luk. 1. 46. 68. Psal. 145. 8. 9. 17 Exod 34. 67. Rom. 3. 3. 4. Rom. 11. 22. 23. 1. Tim. 2.

c Psal. 115. 1.

Sunday. 48. Q. WHich is the secõd petitiõ? An. Thy kingdome come. Which desireth yͭ God by his word and spirit would so gouerne vs, that more

more and more we may submit our selues vnto him a: that he wold keep and increase his church b: ẏ he wold destroy the workes of the diuell, and all power which lifteth vp it selfe against his Maiesty, and make voide all counsels which are taken against his word c: vntil at length he do fully and perfectly raigne d, when as he shall be all in all e.

a Mat. 6. 33. Psal. 119. 5. Psal. 143. 10.
b Psal. 51. 18. Psal. 122. 6.
c 1. Ioh. 3. 8. Rom. 16. 20.
d Reuel. 22. 17. 20. Rom. 8. 22. 23.
e 1. Cor. 15. 28.

Q. WHich is the third petition? *Sunday.* 49.
An. Thy will be done in earth as it is in heauen. Wherin we are taught to pray, that we ℭ all men, renouncing our owne wils a, may readily ℭ without murmuring obey the will of God, which only is holy b: and so euery one of vs may faithfully and chearefully execute the function cõmitted to vs c, euen as the Angels in heauen do d.

a Mat. 16. 24. Tit. 2. 12.
b Luk. 22. 42.
c 1. Cor. 7. 24.
d Psa. 103. 20. 21

Q. WHich is the fourth petition? *Sunday.* 50.
A. Giue vs this day our daily bread. Wherein we desire of God, ẏ he would giue vnto vs all things ne-

a Psal. 145. 15. 16. Psal. 104.27 28. Mat.6. 25.
b Act.17. 27.28 Act. 14. 17.
c 2. Cor.9.6.8. 10. Deut. 8.3.4. 5. Psal.127.1.2.
d Psal. 7.1. Ps. 55. 22.

cessarie for this present life a, that so we may acknowledge him the only fountaine frō whence al good things do flow b, and that all our care and trauell, yea and euen his owne gifts are hurtfull to vs, vnlesse he do blesse them c: and that therefore he would grant, that our trust being turned away from all creatures, may be placed in him alone d.

Sunday. 51. Q. WHich is the fift petition?
A. Forgiue as our trespasses, as we forgiue them that trespasse against vs. In this petition we do intreate the Lord, ỹ for Christs sake he wold not impute vnto vs most miserable sinners any of our sins, neither of that crookednesse, which as yet remaineth in vs a: euen as wee also do feele in our hearts this testimony of his grace, that we are firmely purposed euen from our harts to forgiue all that haue offended vs b.

a Psal. 51. Psal. 143.2. 1. Ioh. 2.1.2.
b Mat.6.14.15.

Sunday. 52. Q. WHich is the sixt petition?
An. Leade vs not into temptation

tation, but deliuer vs from euill Wherein we pray, that forasmuch as by nature we are so weake and fæble, that wee are not able one minute of an houre to stand stedfastly a, and our most deadly enemies, Sathan b, the world c, and our owne flesh d, do cõtinually assault vs: hee would hold vs vp, and by the power of his spirit strengthen vs, that in this spiritual battell we fall not e: but that so long we may manfully resist them, till at the length wee do obtaine the whole victorie f.

a Ioh. 15. 5. Pſ. 103. 14.
b 1. Pet. 5. 8. Eph. 6. 12.
c Ioh. 15. 19.
d Rom. 7. 23. Gal. 5. 17.
e Mat. 26. 41. Mar. 13. 33.
f 1. Theſ. 3. 13. 1. Theſ. 5. 23.

Q. How doest thou end thy prayer?

A. For thine is the kingdome, the power and the glorie, for euer and euer. Amen. Which declareth that the cause why we aske these things of God, is this, that he beeing both our King, and also almightie, is both willing, and also able to bestow all these things vpon vs g: and that the end for which we aske the same of him, is, that thereby all glorie might bee giuen, not vnto vs, but vnto his holy name h.

g Rom. 10 11. 12. 2. Pet. 2. 9.
h Ioh. 14. 13. Pſal. 115. 1. Ierem. 33. 8. 9.

Qu. What meaneth this word, Amen?
An. That the matter is certaine and
sure. For my prayer is much more
surely heard of God, then I do in my
heart feele, that I haue from
my heart desired the
same i.

i 2.Cor.1.20.
2.Tim.2.13.

FINIS.